

49. He who is free from the egoistic notion, whose Buddhi is not affected, though he slay these peoples, he
•slayeth not, nor is bound.—(xviii. 17.)

50. Perform action, O Dhananjaya, dwelling in union with the divine, renouncing attachments, and balanced
•evenly in success and failure : equilibrium is called Yoga.—(ii. 48.)

' " To what a height has such a man risen as he treads the -difficult Path of Karma, now become the Path of Karma-Yoga! He is approaching the stage of Yoga where all (Osvee) paths blend into one Such a ma\$.becomes wise by action as another may become wise by intellectual study and contemplation/- V-(r/te *Three* Patas, pp. 21, 22.)

How (Karma-) Yogis obtain Salvation

SHRI BHAGAVAN said:

51. Man reacheth perfection by each being intent on
•his own Karma. Listen thou how perfection is won by
him who is intent on his own Karma.—(xviii. 45.)

52. He from Whom is the emanation of beings, by Whom all this is pervaded, by worshipping Him in his own Karma a' man winneth perfection.—(xviii. 46.)

53. Better is one's own Dharma, though destitute of merits, than the well executed Dharma of another. He who
•doeth the Karma laid down by his own nature incurreth not sin.—(xviii. 47.)

54. Nature-born Karma, O son of Kuntf, though defective, bught not to be abandoned. All undertakings indeed are clouded by defects as fire by smoke.—(xviii. 48.)

55. The world is bound by action,

unless performed for;
the sake of (*the Lord's*)
sacrifice; with such object,
free from attachment, O son
of Kunti, perform this
action.—(iii. 9.)